

# Federal Council BULLETIN

Vol. XVI, No. 7



September, 1933



## EDITORIALS

Is Personal Evangelism Out of Date?

The Churches and the New Deal.

Are Military Preparations "Public Works"?

What We May Learn from German and Japanese Christians.

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A JOURNAL OF INTERCHURCH COOPERATION

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# Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK,  
EXECUTIVE COMMITTEE

Novi-Sad, Jugo-Slavia.....September 9-12

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP  
THROUGH THE CHURCHES

Sofia, Bulgaria.....September 15, 16

COMMISSION ON MESSAGE AND PURPOSE, NATIONAL  
COUNCIL, Y. M. C. A.

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FEDERAL COUNCIL OF CHURCHES, FIELD DEPARTMENT  
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FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE

New York.....September 22

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New York.....September 27, 28

HOME MISSIONS COUNCIL, COMMITTEE ON FIVE-YEAR  
PROGRAM

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QUADRENNIAL CONFERENCE, EVANGELICAL SYNOD OF  
NORTH AMERICA

Cincinnati, Ohio.....October 3-10

INTERNATIONAL CONVENTION OF THE DISCIPLES OF  
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Pittsburgh, Pa.....October 11-15

INTERNATIONAL GOODWILL CONGRESS

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New York.....December 8

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VOL. XVI, No. 7

SEPTEMBER, 1933

## THE EDITORIAL OUTLOOK

### *Is Personal Evangelism Out of Date?*

**B**Y SOME curious twist, there are many Christians to-day who seem to feel that evangelism is unnecessary. We even find the Laymen's Appraisal of Foreign Missions suggesting that evangelism, in the sense of the spoken word, has been overdone. Let us have a moratorium, it says in effect, on preaching, and confine our missionary effort to living lives of Christlike service. That is a deceptive half-truth. The report is clearly right in insisting that in the last analysis it is the evangelism of deed rather than of word that counts the most. But why separate the two? Why expect a man to be tongue-tied about something that is a vital reality to him?

Surely we do not expect that to happen in other realms of a man's experience than religion. In Germany to-day, do men refrain from being Nazi evangelists and content themselves with simply letting you guess their faith from their deeds? Far from it! Almost every man you meet in Berlin insists on trying to convert you to believe in Adolf Hitler as the savior of Germany! If men can be passionate evangelists for nationalism (which a discerning English writer has lately described as "man's other religion"), shall we be less evangelistic about our Christian faith?

Or look at Russia to-day, where communism has become a sort of substitute for religion in the lives of millions. You do not find the Russians saying, "We will practice communism but we will not preach it or interpret it to non-communists." On the contrary, the communists are probably the most flaming evangelists in our modern world. Are we to be less evangelistic about

our faith than the communists about theirs?

Our hesitation about evangelism to-day, so far as it does not spring from a lack of clear Christian convictions, is due to the fatally false assumption that somehow we can get a better society without getting better individuals. We talk about a Christian social order without realizing that there cannot be a Christian social order without truly Christian men. We need to hear again Thomas Huxley's warning that there is no magic by which to get golden conduct in society out of leaden motives in the individual. We need a healthy impatience with all schemes for solving our social problems by some mass attack upon them without ever getting to the root difficulties in the human heart. Take war, for example. As Ernest F. Tittle has reminded us, "it is easier to hate war than it is to hate in ourselves those things that make for war." So when we witness such a spectacle as modern militarism, we tend to think of it as some vague impersonal evil that is let down upon us, as it were, like a black cloud from the heavens. But militarism, in the last analysis, arises from the fact that we, and other men like us, have an uncontrolled desire for things which lead to war—markets, raw materials, territory, power. The best definition of militarism of which the editor has ever heard is simply that it is the trampling instinct in his own breast, writ large and organized.

### *The Churches and the New Deal*

**F**OR MANY years the churches have promulgated their Social Ideals and the Federal Council has issued its annual Labor Sunday Message, moving always in the realm of moral and social ideals which have



seemed a long way from accomplishment. Now, almost overnight, a number of these social ideals have been incorporated into law and made the basis of a "new deal" in economic relations. The correlation of several of these ideals with the provisions of the National Recovery Act and of some of the codes is striking, including reduction of hours of labor, payment of a minimum wage, abolition of child labor, efforts toward economic justice for the farmer, the right of employees as well as employers to organize for collective bargaining and social action. Serious difficulties in the administration of some of these measures, especially that which guarantees the right of collective bargaining, are already being met, but at least a needed standard has been set up. A significant test of the social effectiveness of the Recovery Act will lie in the outcome of the struggle now going on at this point.

One of the basic articles of the new Social Creed—"social planning and control of the credit and monetary systems and the economic processes for the common good"—may be said to have found expression in the general intent of the Recovery Act, irrespective of what may be one's opinion as to whether the Act goes far enough in this direction. The extent to which the new deal may go in the direction called for by the Social Ideals in the "subordination of speculation and the profit motive to the creative and coöperative spirit" and in bringing about "a wider and fairer distribution of wealth" remains to be seen, and will constitute perhaps the most important test of its validity from the point of view of Christian idealism.

Meanwhile, hearty coöperation is called for on the part of church forces to bring to pass the maximum of social progress made possible by the provisions of the Act. Already officials of the Federal Council and national Catholic and Jewish bodies have issued a call for coöperation and suggestions have been sent out by the Federal Council to councils of churches and ministers' associations with reference to concrete programs of coöperation in their communities. In the concluding words of the Labor Sunday Message: "It is the Church's business to teach, to inspire, to provide the moral and spiritual dynamic for basic change. The time is at hand. Lest blind selfishness destroy civilization, let us move forward more boldly in our economic life to the realization of our ideals of justice and human brotherhood."

## *Are Military Preparations "Public Works"?*

THE UNITED STATES is launching its largest naval building program. Two hundred and thirty-eight million dollars have been appropriated under the public works program for the construction of 32 war vessels, including 2 aircraft carriers, 4 light cruisers, 20 destroyers, 2 gunboats, and 4 submarines. The total displacement of the new ships is 111,000 tons. Requests have been made for an additional \$77,000,000 for the modernization of a number of battleships. Still further naval authorities are seeking additional appropriations for the improvement of navy yards and shore stations. The War Department, too, has asked for sums in excess of \$150,000,000 to be expended under the public works program.

It is argued that the spending of these vast sums will put men to work. It will. But men can be put to work, and probably more men, under a spending program for social, civil, and other projects of unquestioned value. Moreover, military construction involves a recurring expense to the taxpayer.

Secretary of the Interior, Harold L. Ickes, Federal Administrator of the Government's Public Works Program, in speaking of the appropriations to be authorized under this program, said on July 10: "The public works advisory board is in full agreement that projects allotted money must entail no recurring public expense for maintenance. Ability to complete a project without further aid must be established to secure an allotment. Supplemental requests for aid will be compared with the original pledge to complete the work and continual piece-meal drains on the funds will be blocked. Projects approved must establish lasting social usefulness in addition to offering employment to a large number of men during construction."

Any sensible interpretation of this statement would seem to rule out many of the requests now being advanced by the army and navy.

Then, too, there is the question of the effect of the proposed military spending upon international relations generally. Soon after the American plans were made public, Japan announced that it would initiate a new naval building program. In London, naval authorities are asking for more and better ships.

The United States is asking for a reduction of world armaments at the Geneva Conference.



Is it consistent for the Washington government at the same time to go in for military expansion at home? Moreover, the United States, since the Washington Naval Conference of 1921, has pursued a policy of moderation with respect to naval construction. What specific facts occasion a change of policy? Are we planning to go to war, and if so, with what nation?

The churches cannot but deplore this situation. But what, it is asked, can be done? Is not the \$238,000,000 already appropriated for construction of new warships a closed issue?

Yes, but one way is left to prevent the threatened naval race between the principal sea powers. That way is to work for the success of the Geneva Conference. If agreements can be reached there, the President is authorized to suspend any or all of his building program.

There is opportunity, too, for the peace-loving people of the nation to register their disapproval of the many additional requests for appropriations for military purposes. Let us expend the \$3,300,000,000 of public works money for real public works, not for military aviation, warships, and guns.

### *What We May Learn from German and Japanese Christians*

**I**N GERMANY and Japan to-day we are witnessing a stark nationalism that should stand as a solemn warning to the Christian movement in every land. These extreme instances should stir us, not merely to condemn the excesses of these two nations, but to search our own consciences as Christians as to whether we, under our more favorable circumstances, are developing such an understanding of the meaning of the Christian Gospel for our attitude toward other peoples as will permanently keep us from the same peril.

In both Germany and Japan, happily, there have been clear-sighted Christian leaders who have not shrunk from moral criticism of nationalistic policies—leaders who, in a time of almost fanatical censorship and suppression of free opinion, have risked their personal positions for the sake of loyalty to their Christian principles.

In Germany, Protestant officials have put up a sturdy struggle to maintain the independence of the Church as a spiritual body. It is safe to say that the Church made a more heroic effort

to resist becoming a mere appendage of the government than any other group—a far more valiant effort than was made by the universities, the press, the labor unions or any political party. The fact that, for the present, the church leadership has been defeated is less important than that outstanding churchmen have had the insight to make a real fight for the Church's own independent life.

The expulsion of Professor Paul Tillich from the University of Frankfurt and of Dr. Dibelius as General Superintendent of the Prussian Church, and the closing of the office of Siegmund-Schultze, one of the most prophetic Christian spirits anywhere in Christendom, are only a few conspicuous examples of penalties imposed on Christians who have dared to bear their Christian witness to the supra-national character of Christianity at a time when the whole atmosphere is charged with hyper-nationalism.

The news from Japan is more meager but sufficient to indicate the dilemma facing Christians who are expected by the government to support policies that they cannot reconcile with the Christian Gospel. A personal letter from a Christian pastor in Tokyo makes the issue clear:

"Japan is at present in a most troubled condition. Far more than in the Meiji period it has become terribly militaristic and there is not the least liberty of discussing it critically. The other day I criticized the situation a little in the *Jo-mo Monthly News*, whereupon publication was forbidden. *The Christian World* also at present is under government control. If it, even in a small degree, expresses an opposing viewpoint, publication is forbidden."

At the last Doll Festival, a day of great celebration in Japan, Miss Michi Kawai, long the National Secretary of the Y. W. C. A., had the discernment and courage to say:

"Those who really love Japan must be the first to indict her militarism and call her to return to righteousness. . . . It is, to be sure, not only Japan that is in the wrong now. All nations have sinned to bring about this present situation. But we must not think of the sins of other nations but repent of our own sin first."

If from such examples as these the churches in America and elsewhere can learn to keep their loyalty to Christ above every other loyalty and unflinchingly to subject every governmental policy to the light of His teaching, their struggle may bear rich harvest for a more truly Christian world.



# An Analysis of Church Membership Gains

By HERMAN C. WEBER

Editor of the Year Book of American Churches

**D**R. GEORGE LINN KIEFFER has rendered an important service in again providing detailed tables of gains in American church membership, printed in the July issue of the *Christian Herald*. The reported statistical increase is impressive. At certain points, however, it is somewhat deceptive. The total gain for the year 1932 is shown as 929,252; but discounts of at least three hundred thousand need to be made in order to arrive at the real situation. The fact that some denominations are included this year for the first time makes the "gains" appear too large. The actual increase is probably about 600,000. The increases for the larger bodies, those having at least 100,000 members each, are 23,938 for the Roman Catholics and 521,213 for the Protestants.

The Protestant percentage of increase was 1.85 and the Roman Catholic 0.16. The increase in population for the year is reported as 0.6 per cent. The high percentages of increase reported in a few bodies are open to question and suggest the need for greater statistical care.

The 37 bodies in the table include all denominations with a membership of 100,000 or more, and comprise 95.8 per cent of adult church membership, the other 165 bodies dividing about two and a quarter million members among them. The total membership is 50,037,209. These figures are for *adult* membership, persons under thirteen years of age having been eliminated in the computation. This adult membership, in good and regular standing, approximates 58.6 per cent of the adult population of the nation.

## ADULT MEMBERSHIP OF LARGER RELIGIOUS BODIES FOR 1932

(Digest of the *Christian Herald* Tables, covering bodies having 100,000 members or more)

ROMAN CATHOLIC			
BODY	Member- ship Net	In- crease	Per Cent In- crease
Roman Catholic.....	14,464,949	23,938	0.16
PROTESTANT			
Methodist Episcopal.....	4,139,405	3,630	0.08
Baptists: Southern Convention.....	3,818,105	115,790	3.12
Baptists: National Conv. (col.).....	3,555,500	45,550	1.29
Methodist Episcopal, South.....	2,391,210	45,210	1.92
Presbyterian, U. S. A.....	1,867,410	7,915	0.42
Disciples of Christ.....	1,452,897	20,632	1.44
Baptists: Northern Conv.....	1,392,200	6,916	0.49
Protestant Episcopal.....	1,368,930	16,949	1.25
United Lutheran.....	1,054,573	29,691	2.89
Congregational—Christian.....	1,019,554	9,213	0.91
American Lutheran Conf.....	976,211	2,881	0.29
Synodical Lutheran Conf.....	962,446	28,200	3.01
African Methodist Episcopal.....	581,750	.....	.....
Baptists: American Association.....	494,500	62,989†	14.59†
Latter-Day Saints.....	482,783	14,397	3.07

BODY	Member- ship Net	In- crease	Per Cent In- crease
African Meth. Epis. Zion.....	479,681	44,181	10.14
Church of Christ.....	433,714	.....	.....
Presbyterian, U. S. (South)....	433,392	5,765	1.34
United Brethren.....	363,591	3,399	0.94
Reformed, U. S.....	345,999	713*	0.20*
Evangelical Synod.....	330,000	5,000	1.53
Colored Methodist Episcopal..	328,106	2,622	0.80
Evangelical Church.....	205,839	1,284	0.62
Church of Christ, Scientist....	202,098	.....	.....
Church of God in Christ (col.)..	189,970	27,029†	16.58†
Methodist Protestant.....	179,111	322*	0.17*
United Presbyterian.....	169,981	1,956	1.16
Reformed in America.....	157,548	1,062	0.67
Conservative Brethren (Dunk- ards).....	139,818	5,716	4.26
Seventh-Day Adventists.....	132,100	7,251	5.80
Assemblies of God.....	116,065	7,020	6.43
Primitive Baptists.....	102,770	.....	.....
Total for 26 Protestant bodies listed above.....	29,867,257	.....	.....
Protestant gain (exclusive of those marked with daggers, which are only estimates).....	.....	521,213	1.85
EASTERN ORTHODOX			
Greek Orthodox (Hellenic)....	279,000	.....	.....
Russian Orthodox.....	226,240	.....	.....
North American Orthodox.....	120,000	.....	.....
Total of Orthodox, as above...	625,240	.....	.....
JEWISH			
Jewish Congregat's (estimated).....	2,930,332	.....	.....
Total for religious bodies with membership of 100,000 or over (37 bodies).....	47,887,778	.....	.....
Additional members of smaller bodies (approximate).....	2,149,431	.....	.....
GRAND TOTAL.....	50,037,209	.....	.....

\* Marks decreases.

† Marks increases computed from 1926 to 1932 and averaged for six years; hence increase for 1932 is only an estimate. Italics mark membership either as reported in the Census of 1926 or not comparable with 1931.

## United Presbyterian Jubilee

In connection with the meeting of its General Assembly in Pittsburgh, Pa., in June, the United Presbyterian Church celebrated its seventy-fifth anniversary. The church was formed in 1858 by the merger of two separate synods. Its spirit and life, however, go back to the sturdy Presbyterianism of Scotland.

The United Presbyterian Church is noteworthy for its missionary passion. Although not large in numbers, as compared with some of the other bodies of American Protestantism, its influence is world-wide and is especially strong in India and Egypt.

At the present time negotiations are under way looking toward a possible union of the United Presbyterian Church and the Presbyterian Church in the U. S. A.



## Churches United at the Crossroads of the World

A NUMBER OF churches use the title "The Church at the Crossroads." Only a few are justified in adding the phrase "of the World." The Union Church on the Canal Zone can properly describe itself in those words. Six thousand four hundred and thirty-two ships passed the doors of the Union Church in 1929, flying the flags of twenty-one nations.

The men who severed two continents with their steam drills, dynamite and shovels, who built the locks by which ships are lifted to the largest artificial lake in the world and set down again in another ocean, had their own ideas about the Church. They desired for themselves and families the privileges of worship and the opportunities of the Bible school. They cared more for the Church than for churches. If one canal could serve the ships of all nations, why could not one church serve for all denominations? The Union Church was born out of this spirit.

There are four civilian communities of Americans in the Canal Zone—Balboa, with the government offices; Cristobal, the commercial center; Gatun and Pedro Miguel, the settlements by the great locks. There are 8,109 Americans among the 24,056 people reported in the census. There is a congregation of the Union Church in each community.

The major denominations joined forces with the Canal Zone builders in the Union Church. Because of the constant shifting of population, the Union Church had difficulty in securing funds for the erection of adequate buildings. In 1920 it asked the Federal Council of the Churches of Christ in America to appoint a Committee to assist in raising money and in acting as a holding company, thus giving security to the funds. Two hundred thousand dollars have been invested in adequate churches at Cristobal and Balboa. This sum was given by seven denominational boards and by citi-

zens on the Zone and in the States. The people on the Canal Zone raise locally all money to meet current expenses, having a budget of \$8,000 at Balboa and \$6,000 at Cristobal. Members of seventeen denominations constitute the membership of the Union Church.

The Pedro Miguel congregation has thus far worshiped in a frame building left from the construction days. The government ordered it destroyed last January because of the decayed timbers. This event had been anticipated. The congregation had secured pledges for \$4,000 on the Canal Zone. The Federal Council's Committee on Religious Work on the Canal Zone secured one pledge of \$2,000 from a friend who helped build the Balboa Church and a few small gifts. When it was necessary to tear down the condemned building the plans for a new church were ready. The government architect donated the plans. Many offered to give work, so the construction of the new church was begun at once.

Here is a community of 500 Americans. The Sunday-school enrollment totals 150. The money already secured will make it possible to put the roof over that school and provide some room for week-day activities, but leaves nothing for the completion and furnishing of the church. A very considerable sum is being saved by doing the construction work in the present dry season, dry as to economic as well as to climatic conditions. The building will be usable in the early autumn. There is great eagerness to complete and furnish the church by Christmas. The Canal Zone Committee will press on in every possible effort to secure another one thousand dollars. Likewise still more will be raised on the Canal Zone. Contributions can be sent to the Union Church on the Canal Zone, 105 East 22nd Street, New York City.

ROY B. GUILD.

## For Better Motion Pictures

THE DEMAND for better motion pictures is increasing throughout the nation. Not only the Protestant press, but other important publications are unsparing in criticism of films. The most drastic criticism of the summer has appeared in *America* (Roman Catholic), the *Nation* and the *New Yorker*.

What is wanted is cleaner pictures, pictures carrying a higher estimate of the relations of men and women, and pictures with more significant intellectual content. Technically the production of American studios leads the world, but in significance of films, we are led by Germany and Russia.

The forces which make for better films are partly within the industry itself, in the growth of a sounder art and a less mammonistic commercial control. The first of these is manifestly appearing. The second is

being helped by the depression which has broken up chain theaters and forced a more liberal policy of distribution, and will be greatly aided by the new Federal control. Meanwhile the pressure of criticism—it is to be hoped friendly criticism, which knows and appreciates the value of motion pictures and the real and very great achievements of the studios—must continue.

But the greatest, surest and most constructive force making for better films is the growth of a more critical public taste. Without intending to do so, the industry itself is developing a vast audience which is learning what constitutes a good picture. The effect of the rapid growth of better films councils throughout the country under the determined leadership of the organizations of women is being felt at the box office and in the education of the exhibitor. It is here, in the educa-



tion of public taste, that the Church has its greatest opportunity.

Authority was given by the Executive Committee of the Federal Council to the Department of the Church and Social Service on May 19th to proceed with the organization of better films councils through the churches. The commitment was broad in scope, in that it allows the creation of church better films committees in communities, the production of a photoplay review service, the organization of a film service bureau to assist the churches in the use of films for religious purposes, and participation by the Council in efforts for a constructive social control of the industry. The development of the program in all its parts is subject to review by the Executive Committee and is most strictly limited by ability to finance the undertakings without drawing upon the strained financial resources of the Federal Council. This may mean postponement of much of the program for some time.

During the summer the new Committee on Motion Pictures has been at work on the production of a simple manual on the organization and work of church better films committees and on a study course on motion pictures for the use of church groups such as women's societies, Sunday schools and young people's societies.

This has involved studying better films councils now in existence, of which there are many hundreds. A card file of these councils, containing necessary information about them, is being assembled. Organization of church committees will proceed through the Committee on Motion Pictures of the National Council of Federated Church Women, of which Mrs. Jesse Bader is chairman, the International Council of Religious Education, and state and local Councils of Churches. It is contemplated that the church committees, in addition to their own work, will participate in the larger community better films councils; for a single organization working alone can hardly make a dent on the exhibitor. The work will be carried forward as rapidly as the time of the present limited staff of the department, assisted by the coöperating organizations, will allow.

The Motion Picture Committee requested W. H. Greever and the Secretary to continue investigating the effect upon social welfare of block booking and certain other methods of the industry in the distribution of films. They have been at work and have kept in touch with the writing of the new Federal code which is to govern the industry; in which all these practices as well as the industry's own ethical code are up for review.

WORTH M. TIPPY.

## New Radio Program Inaugurated

ON AUGUST 1, a new schedule of Sunday radio programs, sponsored by the Federal Council of Churches and state and local federations of churches from coast to coast, went into effect.

A new voice over the air, already heard gratefully by a nation-wide audience, is that of Dr. William Hiram Foulkes, minister of the Old First Presbyterian Church of Newark, N. J. Dr. Foulkes conducts "The Friendly Hour," a series of informal talks on personal problems of daily living in the spirit of Christ. His messages are given at 1:30 each Sunday, Eastern Daylight Time.

Dr. Frederick H. Knubel and Dr. Paul E. Scherer, who had a most appreciative audience during the corresponding period of 1932, returned to the air on August 1 for three months. Dr. Knubel, who is President of the United Lutheran Church of America, and Dr. Scherer, who is pastor of the Lutheran Church of the Holy Trinity, New York, are heard in the program known as "The Radio Pulpit," at 3:30-4:00 P. M., Eastern Daylight Time.

Dr. Frederick K. Stamm, minister of the Clinton Avenue Congregational Church, Brooklyn, who also had a large body of eager listeners last summer, has likewise returned to the microphone in the program featuring "High Lights of the Bible," at 4:30 P. M., Eastern Daylight Time.

The three programs which were completed at the end

of July—those of Dr. Charles L. Goodell, Dr. Stanley High and Dr. Ralph W. Sockman—all were conspicuously successful and were carried by nation-wide networks. Dr. Goodell received letters from points as remote as Assiut, in Central Egypt, and Tahiti in the South Sea Islands. The communication from Assiut, received from Horace K. Giffen, a doctor in the American Mission Hospital, emphasized the value of Dr. Goodell's messages to the missionaries there.

The daily morning devotions and the midweek hymn services on Tuesday and Thursday evenings continue throughout the year. All these programs go out over the facilities of the National Broadcasting Company.

In an impressive article in *The Christian Advocate* for July 13, Mrs. John Ferguson, Honorary President of the National Council of Federated Church Women, discusses the significance of this radio ministry during the past ten years. She says in part:

"The radio has brought religion into millions of homes, to the unchurched, to Protestants, Jews and Catholics, to non-believers. It has brought to those who are unable to attend church services—the sick and infirm in hospitals and institutions, the aged, the blind, to men in prisons and reformatories—the healing voice of religion and the message of faith that has made life for them worth living. . . . Religious radio has closed an epoch-making decade, a decade of experiment crowned with success. Radio is no longer in its infancy; its future possibilities are vast and breath-taking. But always, let us pray, religion will have a part in it."



## Churchmen Join in Interpreting Recovery Act

OFFICIALS OF THE national Protestant, Catholic and Jewish organizations have issued a statement calling for hearty coöperation of all in the operation of the National Industrial Recovery Act in order that there may be realized "the maximum social justice and economic coöperation made possible under its provisions." The statement was made by Rev. James Myers, Industrial Secretary of the Federal Council of the Churches of Christ in America; Dr. John A. Ryan, Director of the Social Action Department, National Catholic Welfare Conference, and Rabbi Edward L. Israel, Chairman of the Social Justice Commission of the Central Conference of American Rabbis. The signers of the statement explained that, while it is not an official pronouncement of their organizations, it is based upon previous declarations of official policy.

The statement follows:

"The National Industrial Recovery Act commands our special interest because of its human and ethical significance and because it has incorporated into law some of the social ideals and principles for which our religious organizations have stood for many years. A Joint Statement on Unemployment, issued in January, 1932, by the Social Service Commission of

the Federal Council of the Churches of Christ in America, the Department of Social Action of the National Catholic Welfare Conference and the Social Justice Commission of the Central Conference of American Rabbis, insisted that the values of human personality must be paramount. Among other measures, it called for a great program of public works to relieve unemployment, shorter hours, living wages and economic planning, including the right of labor to collective bargaining and representation in the control of industry. The statement also called for a more just and equitable distribution of wealth and income both as a measure of brotherhood and justice and also as an economic necessity to assure purchasing power to the masses of our people, which would make possible a balance of production and consumption.

"How far the National Industrial Recovery Act can accomplish some of these results remains to be seen, but many of its provisions, particularly those relating to the rights of labor, are so forward-looking in their intent as to merit the heartiest coöperation of all in realizing the maximum social justice and economic coöperation made possible under its provisions. To this end, we urge church leaders to take an active part in developing an informed public opinion in regard to the actual provisions of the National Industrial Recovery Act, especially as they relate to the rights and responsibilities of labor, employers and the public, in order that in every community the greatest possible coöperation may be assured and the most substantial progress may be made toward a better social order."

### Chaplains in Forestry Camps

The assignment of Reserve Chaplains to duty with the Conservation Corps is going forward. Twenty-nine have been detailed for six months' duty. As each Reserve Chaplain has charge of the religious activities of ten widely separated camps, with a personnel of two thousand or more men, his task is a formidable one. His work is being supplemented by civilian volunteers, in many cases secured through local councils of churches or interdenominational ministers' associations.

Serving as liaison representatives for the General Committee on Army and Navy Chaplains in the nine Corps Areas, are the following: *First Corps Area*—Bishop Henry K. Sherrill, Boston; *Second Corps Area*—Dr. John W. Langdale, New York; *Third Corps Area*—Rev. T. Guthrie Speers, Baltimore; *Fourth Corps Area*—Rev. Richard O. Flinn, Atlanta; *Fifth Corps Area*—Rev. M. H. Lichliter, Columbus, Ohio; *Sixth Corps Area*—Rev. Norris L. Tibbetts, Chicago; *Seventh Corps Area*—Rev. Frank G. Smith, Omaha; *Eighth Corps Area*—Bishop John M. Moore, Dallas, Texas; *Ninth Corps Area*—Bishop James C. Baker, San Francisco.

Colonel J. E. Yates, Chief of Chaplains, has asked the General Committee on Army and Navy Chaplains to help secure more reserve chaplains for work in the conservation camps. Full information concerning these chaplaincies can be secured by writing to the General

Committee on Army and Navy Chaplains, 815 Woodward Building, Washington, D. C.

### Planning the Strategy of Coöperation

Despite the depression, twenty-three leaders in inter-church coöperation assembled in Chicago, June 19-21, for the annual meeting of the Association of Executive Secretaries of Councils of Churches, State and Local. Results of an inquiry into finances conducted by Ross W. Sanderson, of Baltimore, Md., showed that 1933 budgets of city councils of churches are approximately 33 per cent below those of 1932, that staffs have been reduced 30 per cent and salaries 40 per cent—a situation which, if long continued, would jeopardize the hard-won gains of a quarter of a century.

The findings emphasized: (1) the necessity for strengthening the coöperative movement, rather than allowing it to be weakened, at a time of economic crisis; (2) closer integration in programmizing between the Federal Council and local and state councils; (3) an increasingly effective unity between councils of churches and councils of religious education; (4) the importance of enlisting voluntary workers for coöperative service, especially in view of the prospect of increasing leisure; (5) the responsibility for evangelism and a coöperative approach to it.

Irving E. Deer, of Kansas City, was re-elected president of the Association; Walter R. Mee, of Chicago, and George L. Paine, of Boston, vice-presidents; Ralph C. McAfee, of Detroit, secretary and treasurer.



## Churches Call for Action for Peace

**S**TAUNCH SUPPORT for the peace movement has been reflected in the resolutions adopted by the various church bodies during recent weeks.

The General Assembly of the Presbyterian Church in the U. S. A. declared that "the army and navy of the U. S. A. ought never to be used except for the purpose of resisting invasion." It urged the United States to set an example to the world by adopting a program of progressive disarmament. It was further recommended that the private manufacture of munitions be abolished; that the exportation of arms to nations violating the Peace Pact be prohibited; that federal legislation be enacted to safeguard conscientious objectors.

The Southern Baptist Convention, at its annual meeting, said: "Our Baptist preachers and people ought to be, must be leaders both in the proclamation of the Gospel of Peace and the living of that Gospel. If the peoples of the world shall become deeply imbued with the spirit of Peace and resolutely determine to renounce

war and to refuse to engage in war our present civilization may be saved from suicide."

The Northern Baptist Convention renounced war in any and all forms, urged the United States to extend its influence in behalf of disarmament, and called upon the government to adhere to the World Court and the League of Nations.

Abolition of the private manufacture of munitions, entry of the United States into the World Court, consultation by the United States with other nations to preserve peace, and recognition of Russia were among the peace proposals adopted by the Commission on World Peace of the Methodist Episcopal Church. The resolution on the manufacture of munitions reads as follows: "We hold that it is nothing less than social insanity for any people to leave the manufacture of munitions to private individuals whose only hope of financial gain depends upon their sale—that is, upon war and war scares. We believe that the manufacture and sale of war munitions should be placed under Government ownership and control."

## "Men Conquer Guns"

**O**VER 10,000 copies of the 100-page booklet, *Men Conquer Guns*, have been distributed by the Federal Council's Department of International Justice and Goodwill during the summer months. This study of world problems is reaching the public at a time when questions concerning the World Disarmament Conference, military budgets, the traffic in arms, the Franco-German dispute, and the Japan-China controversy are in the foreground. It is being widely used in young people's summer conferences and student gatherings, study conferences, women's organizations, and church groups of every kind. A large printing makes it possible to sell *Men Conquer Guns* at the low rate of 20 cents for a single copy, 15 cents each in lots of ten or more.

Many young people are taking part in the interviewing phase of the peace program outlined in the May issue of the BULLETIN. Twenty-five thousand interview cards have already been distributed. Any young person, under 21 years of age, who interviews an adult on the peace question, writes down on the interview card the opinions thus received, and returns to the Federal Council the card and an essay of not more than 800 words on the results of the interview will receive a beautiful Certificate of Merit suitable for framing. In addition to the Certificate of Merit cash awards will be given to the authors of the fifty best essays submitted.

The project does not come to a close until November

15, and young people are invited to send now for an interview card, which may be had free of charge, and complete instructions for taking part in the contest. All communications should be sent to Walter W. Van Kirk, 105 East 22nd Street, New York.

## World Friendship Projects

1933—1934

The Committee on World Friendship Among Children has just issued a preliminary announcement of its program for the coming season. Through the departments of education of several foreign countries it is arranging plans by which our boys and girls may send Friendship Picture Post Cards to boys and girls of the selected countries. These cards will be received by the departments of education and transmitted by them to the children in their schools. Six beautiful friendship cards, especially selected to illustrate the intertwining life of the nations, will be provided by the Committee, each card bearing a goodwill message.

The Committee also announces that, by request, the date for the completion of the Friendship Folio Project for China has been extended to November 30, 1933.

Those who are interested in enlisting the interest of children in these projects should secure full information from the Committee on World Friendship Among Children, 287 Fourth Avenue, New York.



# Church Conference of Social Work Moves Forward

**T**HE FIFTH annual meetings of the Church Conference of Social Work, held in Detroit in June, was unexpectedly large and vital. Over 300 delegates attended. Counting the Episcopal and Lutheran meetings, over 500 Protestant church social workers attended the sessions of the National Conference of Social Work, at which the latest advances in the techniques of social work are discussed.

Rev. John W. Elliott, of Philadelphia, Educational Secretary of the Northern Baptists, was elected Chairman of the Church Conference for 1933-34, and Rev. Irvin E. Deer, Secretary of the Kansas City Council of Churches, Vice-Chairman. Rev. Worth M. Tippy is Executive Chairman.

A beginning was made in the training of volunteer church social workers. This took the form of an all-day training institute at which eighty were registered, largely from Detroit. The National Council of Federated Church Women also held an all-day session dealing with programs of work. During the coming year a curriculum and methods for organizing training institutes, comparable to the training institutes for Sunday-school teachers, will be worked out.

A second development was the creation of a section on church social workers, which is to be an organized fellowship of salaried workers engaged in church social work. A committee which had been studying during the year reported through Professor Walker Alderton on a survey and joy analysis of such workers, and a large list, mainly of those doing parish work, was compiled. This coming year a study will be made of the curricula of the church schools for the training of professional church social workers, and also volunteer workers. President Robert L. Sawyer of Chicago is chairman of the committee.

Still another development was the appearance of the church worker engaged in foreign service. Scarritt College, Nashville, asked for definite inclusion of missionaries on furlough and those about to go to their fields, and for a study of the social elements in their training.

The Detroit Council of Churches gave all its energies

to the conference. Twenty-four Detroit pulpits were opened to conference speakers. The daily vespers were attended by many National Conference delegates. This year for the first time the Social Service Council of Canada united with the American churches. The use of the radio was another feature.

The message adopted by the Conference was a careful statement on the relation of the Church to the social worker. The full statement can be had from the Federal Council's Department of Social Service. The point of view is indicated in the following quotations:

"In any present-day discussion of social case work—and in using the word 'case' it is not meant that individuals are regarded as 'cases,' but that the whole problem situation constitutes a 'case study'—one hears more and more discussion of motives, of the emotional conflicts underlying behavior difficulties, of the curative value of a constructive relationship between worker and client. Social workers are studying this aspect of their field with increasing care.

"There is no group which should have more to contribute to this view of social work than church workers who strive to express, through their service to humanity, their consciousness of the help that comes from relationship to the Supreme Being. But if this relationship is to become truly dynamic there must be a knowledge of spiritual or psychological technique as well as the spirit of service and loyalty to religious faith."

Dr. L. Foster Wood, Secretary of the Federal Council's Committee on Marriage and the Home, reports a great demand for literature on marriage and family life in theological seminaries, pastors' conferences and councils of religious education which he has visited. His new booklet, *Six Tests of Marriage*, has met a real need. It has called forth the following comment from Mrs. Daniel A. Poling: "I earnestly believe that your *Six Tests of Marriage* should be almost broadcast, for young people especially."

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# Labor Sunday Message, 1933

*(Issued by the Executive Committee of the Federal Council of the Churches of Christ in America, through its Department of the Church and Social Service.)*

**I**N THIS PERIOD of long-continued hardship and human suffering, the churches in giving spiritual help and physical relief to individuals, should not forget to lift high the ideals and principles of their faith upon which a better world must now be built. The voice of the prophet needs once more to be heard, both proclaiming the need of personal righteousness and calling men and nations to repentance for unchristian relationships in our economic life; crying in the wilderness of modern times, "Make straight in the desert a highway for our God."

The teachings of Christ which bear on economics are not expressed in technical terms. They deal primarily with motives and human values. They are therefore the more searching and timeless. They center upon the priceless worth of the humblest human being; the fundamental place of love in human life; the religious significance of daily bread, shelter and security. They give supreme emphasis to the motive of serving the common good as over against private self-seeking: "Whosoever loseth his life for my sake, shall find it."

These teachings strike at the very root of the exploitation of human life for profit, at the mania for gambling and stock speculation, and at all efforts to acquire wealth while making no personal contribution to society. Jesus' teachings of love and brotherhood are in sharp contrast with the present shocking inequalities of wealth and income. His teachings clearly set forth principles that demand an industrial and economic system dedicated to the common good.

As an expression of the specific ideals for which the churches should stand in seeking to bring in this better social order, we would point to those articles of the recently revised Social Ideals of the Churches which deal with economic questions. They include the following declarations:

## THE CHURCHES SHOULD STRIVE FOR

"Practical application of the Christian principle of social well-being to the acquisition and use of wealth; subordination of speculation and the profit motive to the creative and coöperative spirit.

"Social planning and control of the credit and monetary systems and the economic processes for the common good.

"The right of all to the opportunity for self-maintenance; a wider and fairer distribution of wealth; a living wage, as a minimum, and above this a just share for the worker in the product of industry and agriculture.

"Safeguarding of all workers, urban and rural, against harmful conditions of labor and occupational injury and disease.

"Social insurance against sickness, accident, want in old age and unemployment.

"Reduction of hours of labor as the general productivity of industry increases; release from employment at least one day in seven, with a shorter working week in prospect.

"Such special regulation of the conditions of work of women

as shall safeguard their welfare and that of the family and the community.

"The right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of coöperatives and other organizations among farmers and other groups.

"Abolition of child labor; adequate provisions for the protection, education, spiritual nurture and wholesome recreation of every child.

"Economic justice for the farmer in legislation, financing, transportation and the price of farm products as compared with the cost of machinery and other commodities which he must buy.

"Justice, opportunity and equal rights for all; mutual goodwill and coöperation among racial, economic and religious groups.

"Repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a coöperative world order.

"Recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; the encouragement of free communication of mind with mind as essential to the discovery of truth."

No one can contemplate the profound changes involved in any successful carrying out of these Social Ideals without realizing that they make unprecedented demands upon the moral capacity of individual leaders and of the whole people. What we lack in order to accomplish these ends, is neither material resources nor technical skill—these we have in superabundance—but a dedication to the common good, a courage and an unselfishness greater than are now manifest in American life.

If violence and bitterness are to be avoided in the process of social change, the privileged must actively participate in the movement toward economic justice, thus creating a spirit of fellowship instead of conflict in social progress. A heavy obligation also rests upon labor and its leaders to establish and maintain a coöperative relationship in the economic process. It is the church's business to teach, to inspire, to provide the moral and spiritual dynamic for basic change. The time is at hand. Lest blind selfishness destroy civilization, let us move forward more boldly in our economic life to the realization of our ideals of justice and human brotherhood.

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Rev. Ralph C. McAfee, Executive Secretary of the Detroit Council of Churches, was the recipient of the honorary degree of Doctor of Divinity from Park College in June. In the presentation of the degree, special emphasis was laid upon the creative role which Dr. McAfee has played in the development of church coöperation by his service to the councils of churches in Portland, Ore.; Kansas City and Detroit.



## New Manual of Church Coöperation

A new manual for Christian leaders in local communities in strengthening the spirit and practice of church coöperation is now nearing completion and is expected to come from press in the early Fall under the title *Community Programs for Coöperating Churches*. It is based upon the experience of the last twenty-five years during which the coöperative movement has had its life. The manual is the work of a group of collaborators under the general editorship of Dr. Roy B. Guild, Executive Secretary of the Federal Council's Field Department, and with the special assistance of Dr. Ross W. Sanderson, of the Baltimore Council of Churches.

The several chapters will deal with: Organizing for Coöperation, Comity, Evangelism, Religious Education, Social Service, International and Inter-Racial Justice and Goodwill, Church Publicity, and the Coöperation of Church Women. There will also be a discussion of the relation of state and local councils to each other and to

the Federal Council, and a final chapter, written by Dr. H. Paul Douglass, of the Institute of Social and Religious Research, will analyze trends in coöperative Protestantism as it looks toward the future. This is expected to be the most competent manual of its kind that has yet appeared.

## Year's Evangelistic Program Issued

The Federal Council's Department of Evangelism is now circulating a "Message and Program," as a basis for developing evangelistic programs for the following year. The program, which is the outgrowth of the Pittsburgh Conference last April, outlines suggested activities for the various months, together with suggested methods and points of emphasis. The Congregational Commission on Evangelism has already adopted the Pittsburgh program as its own.

The message was approved by the Federal Council's Executive Committee at its May meeting.

## AMONG THE BEST NEW BOOKS

### The Christian Jewish Tragedy

By CONRAD HENRY MOEHLMAN

Leo Hart, Rochester, N. Y. \$2.50.

Neither the Jewish people nor their leaders were responsible for the crucifixion of Jesus. Jesus was put to death for a political offense, not for blasphemy. The Jewish Sanhedrin did not take the official action attributed to it; on the Roman governor, Pilate, not on the Jews, rests the responsibility for Calvary. Such contrary indications as are embedded in the New Testament were misinterpretations or interpolations of a later time, after the relations between Christian and Jew had become strained and hostile. A gross injustice was thereby done to the Jews, out of which sprang the discriminations and cruelties perpetrated upon them. It is time that Christendom awoke to these facts and rendered a tardy reparation to a deeply wronged people whose treatment through the ages has been a principal disgrace to the followers of the Nazarene.

Such are the theses of Professor Moehlman, fully documented and presented with scholarly precision. Through the ages he traces the effects of this calumny, telling the story of the immemorial woes that have followed the fortunes of Israel in every land, down to the last example of unbridled prejudice

in Germany to-day. He describes the strange evolution of the pagan Pilate into a Christian saint, the debt of Christianity to Judaism, the sinister effects of regarding the Jews—despite the facts—as filling the role of villain in the divine drama of human redemption, and the unconscious, because ignorant, wrong done to the Jew by some of the statements included in our curricula of religious education. The author notes the evidences in more recent years of a growing recognition on the part of Christian scholars of the actual facts of Passion Week and of the dire injustice that has been the consequence of the misunderstanding of the past. The book closes with a notable tribute to the influence of the Jews in history and to the contribution which they have made, and are yet capable of making, to the religious life of the world.

This book was the primary selection of the Religious Book Club for June, and is worthy of the choice. It is a timely

volume, startling and arresting in the facts which it presents, written in an interesting and popular and sometimes a quite sprightly style. The Christian world sorely needs to repent of its treatment of the Jew and this book will help to induce a chastened and repentant mood. Professor Moehlman has rendered a service of inestimable value to the cause of tolerance and goodwill.

ROBERT A. ASHWORTH.

### Teaching Religion Creatively

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tions. Doctor Myers has succeeded in describing the "spirit and temper" of creative teaching in religion. His keen insight into problems raised by past practices makes the current practices here reported especially valuable for the teacher of religion.

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This volume is challenging and critical, but at the same time constructively points the way toward a progressive development of the opportunities and the need for religious education.

EARLE V. EHRHART.

## Christian Parenthood in a Changing World

By J. H. MONTGOMERY

Methodist Book Concern. \$0.50.

The first problem for parents, this wise little book points out, is not how to manage or direct their children, but how themselves to grow into the sort of people competent to guide growing lives and to have the largest influence upon them. This point of view is carried through twelve brief chapters in which the responsibilities of parents in a changing world as teachers, guides, religious leaders, home-making strategists, and as citizens are indicated.

As an introduction to parent education the book has many excellences. It is simply written and practical. Accompanying each chapter are well-chosen problems for thought and discussion and a brief bibliography. These will tend to supplement the meagerness of treatment, which is sometimes felt, and will doubtless stimulate many to go farther into some of the problems presented.

L. FOSTER WOOD.

## New Research Studies

CHURCH UNION IN CANADA. By Claris Edwin Silcox. Institute of Social and Religious Research. \$3.00.

PROTESTANT HOME MISSIONS TO CATHOLIC IMMIGRANTS. By Theodore Abel. Institute of Social and Religious Research. \$1.00.

Mr. Silcox's volume is not only an authoritative history, but is valuable as a discriminating guide to other bodies

seeking union. It is of especial interest to the churches of the United States as the United Church of Canada has just become affiliated with the Federal Council.

Professor Abel's survey of missionary work among Catholic immigrants is of especial interest to students of coöperation and unity, revealing the waste of independent denominational action in a realm of service in which the interests are common and practically identical.

## On the Far Eastern Horizon

THE VERDICT OF THE LEAGUE. By Manley O. Hudson. World Peace Foundation. \$1.00. Students' Edition, \$0.50.

MANCHOUKUO: CHILD OF CONFLICT. By K. K. Kawakami. Macmillan Co. \$2.00.

CHINA'S FOREIGN RELATIONS. By Robert T. Pollard. Macmillan Co. \$3.50.

BEHIND THE FAR EASTERN CONFLICT. American Council of the Institute of Pacific Relations, 129 East 52nd Street, New York. \$0.25.

Professor Hudson's treatise is a handy volume for students, giving the action taken by the League of Nations on the Manchurian question, the pertinent articles of the Covenant of the League, a chronology of every important event in the development of the Sino-Japanese conflict, a succinct account of the proceedings, and also a lucid appraisal of

the way in which the League has handled the greatest issue that has come to it.

Mr. Kawakami's volume is a lucid presentation of the Japanese viewpoint, discussing in charming English such topics as the gathering storm, aggression or self-defense, Henry Pu-yi, Manchukuo's internal conditions and foreign relations, the "open door," the red shadow of Moscow, and China at home.

Mr. Pollard gives an informing discussion of China's struggles—successes and failures—while carrying out a fundamental reorganization of the political structure of her government and striving to revise her treaties, abolish extraterritoriality and concessions and recover tariff autonomy and national sovereignty. The story begins with China's entry into the World War and ends in 1931, on the eve of the recent developments in Manchuria.

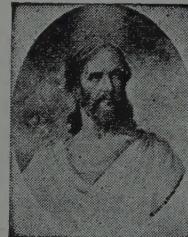
The booklet of the Institute of Pacific Relations is a valuable survey of internal groups and forces within Japan and China and of the policies and vested interests of Western nations in Manchuria and China.

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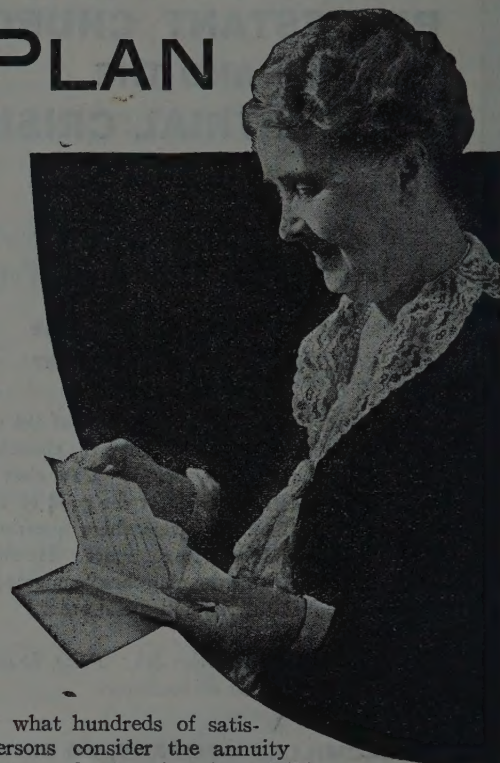
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